

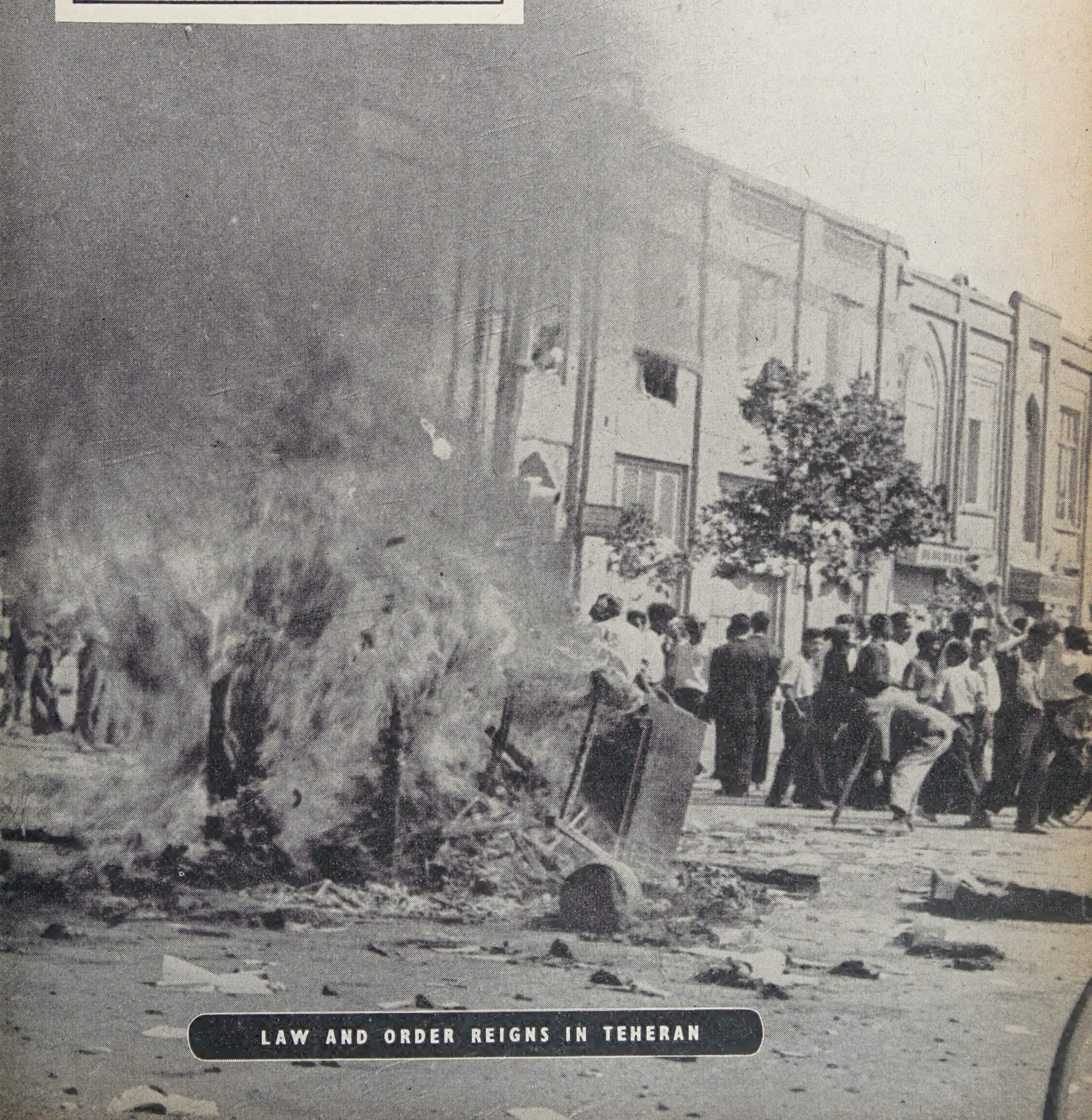
JEWISH OBSERVER

AND
MIDDLE EAST REVIEW

Vol. II, No. 35

AUGUST 28, 1953

Sixpence



LAW AND ORDER REIGNS IN TEHERAN

JEWISH OBSERVER AND MIDDLE EAST REVIEW

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Salisbury Square, London, E.C.4
CENTral 3879

- Cover Picture shows royalist mob looting and burning in the streets of the Persian Capital.

—Photo: Associated Press

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THE WEEK

COUNTER REVOLUTION

After the sound and fury of last week, the dust had begun to settle. Counter-Revolution had triumphed in Teheran and traditional colonialism in Morocco—for how long or how securely, remained a moot point. In between these Eastern and Western extremities of the Islamic world lay the seething indignation of the Arabs and the uneasy watchfulness of Israel.

It was the week of set-backs for Islamic nationalism:

¶ In Persia General Zahedi formed a royalist Government, arrested Mossadeq and many of his supporters, raided communists, continued talks with Soviet Russia, remained cool towards the British; the Shah returned after six day's flight;

¶ following the fall of the Mossadeq Government, the U.S. Government offered to provide Persia with about £8 million worth of technical and economic aid which had been refused to Mossadeq last month;

¶ the French deposed the nationalist Sultan of Morocco and exiled him to Corsica; attempted anti-Jewish demonstrations in Rabat were prevented by the authorities;

¶ Israel's envoys from London, Washington, Rome and Paris, met in Paris with Israel Foreign Ministry advisers for informal consultations on the latest developments; Ambassador Elath presided;

¶ Egypt's President Nguib went on a pilgrimage; met King ibn Saud;

¶ in Cairo the first Conference of the Arab League Chiefs of Staff met to consider joint action;

¶ in Beirut the second conference of Arab Finance Ministers met to discuss common economic problems;

¶ also in Cairo the Conference of Moslem Brotherhood and North African "liberation" leaders met under the chairmanship of the ex-Mufti;

¶ at the Sarafand Military Court 12 young Israeli terrorists were found guilty and received sentences ranging from 12 years to one year's imprisonment.



Morgan Phillips, Labour Party General Secretary, at London Airport, after flying from Tel Aviv by El Al—see page 4.

BITTER REACTION AND DOLLARS

In every Middle East capital—including Israel's Jerusalem—uneasy Cabinets were considering the possible implications of the Teheran army *putsch*.

The Israel Radio asked worriedly: will Persia become the successor to Korea?

The Israel Foreign Ministry wondered whether the new Persian regime would honour the trade agreement with Israel concluded recently by Mossadeq against the opposition of Fatemi.

The presence of the fanatical anti-British Mullah Kashani among the new Government's sponsors bode little good—either for Israel or for the British.

The mood in the other Middle East capitals was reflected best by Cairo. Before Zahedi's success the official broadcast comment on Cairo Radio said: "The whirlwind which has been sown deliberately by the Western Powers for the past 18 months seems now at hand."

Before and After: The Cairo press review on the morning when Mossadeq was triumphant spoke of "the victory of a people over despots; the smashing of a military conspiracy by a king with the aid of traitors and imperialists." Other typical Cairo comments followed the same line of thought. *Al-Zaman* said "King who had to go, has departed; and

throne which inevitably had to go, has finished."

Five days later, when Mossadeq's fall appeared to be complete, the official commentator on Cairo Radio spoke of "this regrettable event." He attributed Mossadeq's fall to the joint Anglo-American economic blockade, the resulting economic crisis, and the dissensions in the Nationalist ranks, exemplified by the clash between Mossadeq and Ashani.

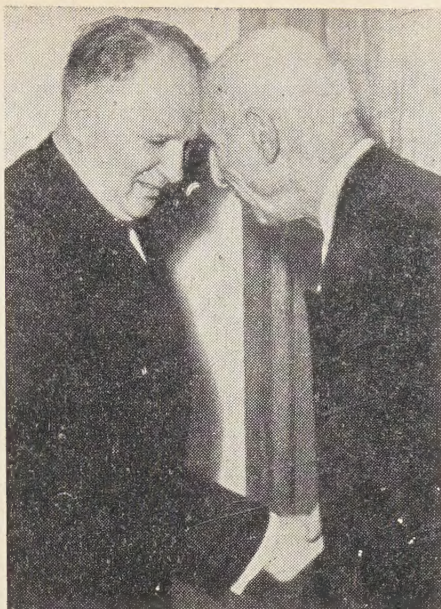
Arab Chiefs of Staff: Meanwhile in Cairo, Colonel Abdel Nasser, the Acting-President of Egypt in the absence of President Neguib on a pilgrimage, inaugurated on Tuesday the Conference of Chiefs of Staff of seven Arab League states—Egypt, Syria, Lebanon, Jordan, Iraq, Saudi Arabia and the Yemen. They were meeting for the first time to study the implementation of the Arab Collective Security Pact of June, 1950.

Colonel Abdel Nasser told the meeting: "The Arab military delegations must change the ideas included in the pact into vivid facts, and translate its character into equipment and ammunition." He hoped peace would be consolidated, and said the Arab peoples love for peace and call for friendship alone is not sufficient to ward off threats of evil."

Neguib promises revenge: Far from the scene of the Conference, President Neguib discussed the latest Persian and Moroccan events with King Ibn Saud at the Palace of Taif. They also reviewed Arab relations with the Western Powers. President Neguib had earlier on Friday prayed on Islam's Holy Mount Arafat, Saudi Arabia, "To avenge Morocco, rebuke imperialism and hasten the independence of the Arab countries."

In Cairo, Sheikh Abdel Latif el Diraz, rector of Al Azhar University and President of the Islamic Union, pronounced his view that "the Western Powers are pursuing their crusades against Islam. Moslems must unite to rid themselves of imperialism."

Mufti's new organisation: Almost at the same time a meeting was held at the headquarters of the Moslem Brotherhood in Cairo, presided over by Haj Amin, the ex-Mufti. It was attended by the President of the 'Ulema's Society of Algeria; Al-Fassi, President of the Islamic Party of Morocco; the President of the Yemeni Union; the leader of the liberation movement in Algeria; an Indonesian delegate, and a large number of prominent 'Ulema students in Cairo. The meeting decided to request King Faris, the Government of Libya and members of the two Libyan Houses, not



Unfulfilled promise of support?—New Soviet Ambassador visits Mossadeq a few days before his fall.

to ratify the Anglo-Libyan Treaty, and to request Arab Governments and the Arab League to stop "this imperialist conspiracy." A delegation, composed of ex-Mufti and North African nationalists were set up to establish more contacts abroad. The conference set up a permanent office to supervise the execution of its resolution.

In Cairo also the Arab Broadcasting Conference approved the recommendations to establish an Arab news agency.

Washington Acts: And on Tuesday



Mossad looted Mossadeq's house before wrecking the building.

night Washington made its first response to an appeal from the Shah that Persia's treasury was quite empty. The United States is to give Persia about 23 million dollars (about £8,214,000 sterling) worth of economic and technical aid in the coming year, State Department officials announced in Washington. About 10 million dollars are scheduled for economic aid and the rest for technical help in developing agricultural, industrial and welfare programmes.

Persia would continue to receive United States military aid to strengthen her security forces, the officials added, but declined to specify the amount. According to unofficial estimates, military aid to Persia amounts to about \$20 million, Reuter reported.

Warning to Anglo-Iranian?: The *New York Times*, in a leading article on Wednesday said that any hope of settling the oil controversy amicably and of saving Persia rested on the Shah and his new Government. "They are therefore entitled to emergency aid without such conditions as might rekindle the nationalist fanaticism that served Mossadeq. That means that the aid should not be made dependent on diplomatic protocol, which might only serve to open the gates to the Communists."

GERMANY

KLIBANSKY AND COLLEAGUES SENTENCED

Three leading executives of the bankrupt Jewish Industrial and Trade Bank were on Monday in Frankfurt given prison sentences in the most important West German trial of its kind since the war.

It involved the alleged misuse of about 10 million marks (about £833,000 sterling). Investigations took two years, the trial itself 10 more months.

The prosecution alleged that the bank's business had consisted of arranging illegal transfers abroad of blocked accounts for victims of Nazi oppression now living outside Germany, who had received restitution payments but could not get the money out.

Bank Closed Down: The bank was closed down in September 1950 on State Government orders on suspicion of serious irregularities.

Joseph Klibansky, 50, a leading Frankfurt lawyer, was sentenced to 18 months imprisonment and fined 18,500 marks (about £1,541 sterling) for embezzlement, breach of bankruptcy laws and complicity in breaches of foreign exchange laws. Wilhelm Marrien, 57, banker, was sentenced to 10 months im-

prisonment and fined 3,000 marks (£250 sterling) for the same offences as Klibansky plus that of bribery. Dr. Hans Wolf, 51, whom the Hesse State Government had appointed trustee at the bank, was sentenced to six months imprisonment for accepting bribes.

Three Escape to Israel? The indictment claimed that three leading stockholders, Siegmund Morgenbesser, Leopold Beitner and Jakob Wachsmann, had been chiefly responsible for the breaches of law. All three went abroad before the trial. Press reports said they had gone to Israel.

The sums for which Klibansky and Marrien had accepted faked receipts the court said, had been taken in cash by Morgenbesser and Beitner and illegally transferred abroad. Both Klibansky and Marrien had known that Morgenbesser and Beitner did not act for humane reasons, but to make a profit of between three and four million marks (between £250,000 sterling and £330,000 sterling), the court declared. There had however, been no proof that the accused had shared in this profit.

Klibansky Charges Anti-Semitism : The court adjudged as an extenuating circumstance that at the start all the accused had genuinely wished to make a respectable and respected undertaking of the Jewish bank.

Klibansky conducted his own defence with the aid of two other lawyers. Throughout the long trial he repeatedly charged the prosecution with unfair practices and an anti-Semitic bent. He denied all charges against himself.

Notice of Appeal: Siegfried Froehlich, 56, the bank's chief cashier, was fined 500 marks (£41 sterling) for complicity in the breach of bankruptcy laws, and Wolfgang Steege, 52, banker, was fined 250 marks (about £21 sterling) for complicity in breaches of foreign exchange laws.

All the accused lodged notice of appeal.

GERMAN PRESS COMMENT

The independent right-wing German newspaper, *Neue Presse*, commented in the Klibansky trial that "a naive observer of German justice must get the impression that the sentences passed here yesterday on officials of the Jewish Restitution Bank were rather severe compared with recent sentences on murderers and robbers."

Neue Presse said that "one could not avoid asking if the judge who conducted the trial, and who was arrested as a Nazi in 1945, was the right man to conduct such a trial."



Unable to grasp its gravity, accused youngsters joke during the Sarafand terrorist trial.

ISRAEL SEVERE SENTENCES ON YOUNG TERRORISTS

Sentences of exemplary severity were imposed by the military court sitting at Sarafand on the ringleaders of the terrorist group which carried out a series of outrages in Israel during the past eighteen months.

Shimon Behar, 28, who escaped from custody and is still at large, received twelve years imprisonment; Yaacov Heruti, 28, who had stolen secret military documents as well as having organised violence, was sentenced to ten years; Zeev Badian, 29, and his fiancée, Yaffa Dromi, were imprisoned for four years each; Yehezkiel Mizrahi, 25, received five years.

Avraham Mendel, a 21-year-old, and 16-year-old Yeshayahu Sharabi, received three year sentences; Avraham Taiza and Yehoshofat Givon, 19 and 17 respectively, two years; Eliahu Malayov, 16, Tzila Miguri-Cohen, 18, and Malka Paposhado, 17, were each sentenced to one year.

A Warning to Lawless Youths: The Attorney-General, Haim Cohen, had asked for the maximum twenty years sentence for Heruti and Behar.

In a 45-page judgment that took two hours to read, the presiding judge, Colonel Binyamini Halevi, said that the prosecution had established the existence of "a criminal underground organisation that constitutes a menace to state security. When he passed sentence, he said: "Let this be a warning to all youths in

Israel who are not prepared to respect the law." In view of the danger to the State, he had no alternative but to impose severe punishment.

Sentences are subject to confirmation by Premier Ben-Gurion in the capacity of Defence Minister.

MORGAN PHILLIPS ISRAEL A SOCIALIST BRIDGE

Differences that exist between Western and Asiatic socialists must have been uppermost in the mind of Morgan Phillips, General Secretary of the Labour Party, when he told a public meeting of Mapai in Israel last Saturday that Israel could play an important part in bridging the gap between Asia and international socialist bodies.

This is a view that is powerfully supported by Israel labour leaders and was given practical expression at the Rangoon conference of Asian Socialists earlier this year when Mapai was represented by Foreign Minister Moshe Sharett, and Reuven Barkatt, an executive member of Mapai.

Top Israel labour leaders combined to entertain Morgan Phillips during his short stay in Israel. He was guest of honour at a luncheon in the King David Hotel which included among the guests Mrs. Golda Meyerson, Minister of Labour, Mr. Lavon, Berl Locker, Eliahu Dobkin and Gershon Agron, editor of the *Jerusalem Post*. He dined with Foreign Minister Sharett, was received by the President and talked to Premier Ben-Gurion before returning to Britain.

K N E S S E T

BUDGET DEBATE

PROBLEMS OF PROCEDURE

From Our Knesset Correspondent

In an intensive two-days' debate, the Knesset completed the second reading of Israel's ordinary budget, and an experiment in a new method of parliamentary procedure was completed.

A great deal has been learned from the new form in which the Budget was presented this year: the spreading of the debate over a period of months has, on the whole, been successful. However, the Knesset has not yet discovered a way to avoid this committee stage becoming merely a repetition of what takes place behind the closed doors of the Finance Committee.

Financial Experts: Each party seems to have appointed a financial specialist and he does the whole job from beginning to end. For all the attention which the members of the Knesset were paying, the three or four main spokesmen might have sat quietly in a private room, talked to each other and sent the results of their deliberations in writing to the members. Mr. Zisling of Mapam spoke for nearly two hours; Dr. Bader of Herut took the whole of his party's time; and the Communist, Mr. Wilner, was the spokesman of his group. It was the last speech which really caused Knesset members to ask themselves how procedure can be reformed.

The Communists are not members of the Finance Committee, but the practice of the Knesset allows them the right to submit amendments and so they have developed a habit of submitting amendments to almost every clause of the Budget, and in a wholesale form proposing the reduction of almost every item of expenditure.

Time Limit Fixed: This allows them to make a speech and divide up their time between the clauses. In an attempt to save time, the Knesset Committee reached an agreement with the parties by which the amount allocated to them was reduced and they were told that they could either divide their time up and speak on each vote, or use their combined time together as they wished.

This was a godsend to the Communist Party. They were entitled to about an hour, and took three-quarters of it to make a long speech on the Ministry of Defence vote, which consisted of a long tirade against the alleged pro-American

policy of the Government, with hardly a single reference to the real business of the meeting, which was a discussion of the financial clauses. The members sat with ill-concealed impatience, but appeals to the Speaker, Mr. Zev Shepher,



Knesset Speaker Joseph Sprinzak—"A General Lament."

either by word of mouth or gestures of despair, went unanswered.

Judges' Bill: The Knesset also began this week the second reading of the Judges' Bill. This is a general reform of the whole system of appointing the Judiciary. It is a model bill of its kind.

Jewish "J'Accuse": A well-attended House listened on Wednesday to the final reading of a bill which is both tragic and moving. It was declarative in character, fixing in legal language the *j'accuse* of the Jewish people against the murderers of six million Jews in the gas chambers and concentration camps in Europe. It pays tribute to the memory of the victims and places on record the heroism of those who rose in revolt. At the same time it pays tribute to the outstanding non-Jews who risked their lives to save some of the victims and thereby redeemed the honour of Christianity.

Regrettable Amendments: It was a pity that such an Act could not have passed without a lengthy debate on amendments. Dr. Abraham Berman, who spoke on behalf of the Party of the Left (the Sneh group), was himself in the Warsaw ghetto during the uprising and had an opportunity to appear with dignity and to tell his story to

a House which was only too ready to listen. But he preferred to use the time allocated to him for a political tirade.

The member of Mapam was no more successful with his amendments, although they were less violent.

Dr. Rimalt, the General Zionist member gave a fine parliamentary performance. Despite the resentment of the House at the note struck by Dr. Abraham Berman, Dr. Rimalt resisted the temptation to score at his expense. He contented himself with a dignified reply which raised the tone of the House to the level demanded by such a bill.

Kibbutznik's Day of Triumph: In the visitors' gallery, there sat a modest kibbutznik, Mordechai Shenhavi, a member of the Mishmar HaEmek settlement, who is the real author of this bill. For nearly a year, he has haunted the lobbies of the Knesset until he convinced the Government that such a bill was necessary. It was for him a day of triumph.

"A General Lament": The Speaker himself, Mr. Joseph Sprinzak, was in the chair on this occasion. He has a fine sense of the dramatic. While the third reading was being taken he made a short and moving statement. He called the law a general lament and a general memorial: the members rose symbolically whilst he was speaking and for a moment stood silently in memory of the victims.

ERECTION OF THE GRAND LODGE OF THE STATE OF ISRAEL

The Consecration and Erection ceremonies will take place in Jerusalem, the cradle of Freemasonry, on Tuesday, October 20th, 1953, and will be attended by a large number of distinguished Freemasons from the United Kingdom and all parts of the Commonwealth. For the purpose of enabling Brethren in this country and their Ladies to attend this historical event, arrangements have been made for them to travel to Israel in groups at specially reduced rates. A complete sight-seeing tour of the country and accommodation in first-class hotels is included. Brochures and further details can be obtained from:



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REVOLUTIONARY EGYPT

ACTING-PREMIER'S CONFESSION

NASSER ON ISRAELI ROLE

On the evening of Wednesday, August 12, the announcer on Cairo radio requested his audience to stand by for an announcement which affected every Egyptian. He would read out, he told them, an article written by the Acting-Premier, Colonel Abdel Nasser, which would explain to them, for the first time, the outlook and aims of the Egyptian Revolution.

He then began to read the article which had appeared that day in the Cairo weekly, *Akher Saa*, and which had explained to the Egyptian public how the Israeli "enemy" had helped to shape the philosophy of Egypt's "Revolution."

Revolution Not Due to Palestine War: It is not true that the Revolution of July 23 came about as a result of the outcome of the Palestine war. Neither is it true that it was due to defective arms to which officers and men fell a victim, Colonel Nasser began.

Even further from the truth are assertions that it was caused by the election crisis at the Officers' Club. To my mind the matter went much further and deeper than that.

Assuming that the Army Officers had attempted to revolt because they were duped in Palestine, or because defective arms had got on their nerves, or because

their honour was at stake in the elections at the Officers' Club, such a revolution would have been no more than a rebellion.

All these causes were purely incidental. At the most, we were impelled by their impact to speed up the advent of the Revolution for which we had been heading anyway. But, none of them inspired the Revolution.

Egypt's "Free Officers" Cells: When I try now to sort out the details of our experiences in Palestine I find a striking thing, Colonel Nasser continued.

We had been fighting in Palestine but all our thoughts had been on Egypt. Our bullets were aimed at the enemy in his trenches but our hearts were pining for our distant homeland.

In Palestine "Free Officers" cells had been studying, debating and meeting in the trenches and at command posts. In Palestine Salah Salem and Zakaria Mohieddine had come to me breaking through the siege of Faluja. While under siege, the outcome of which we did not know, the topic of our conversations had been our homeland which we would try to save.

Our Battlefield—Egypt: Once in Palestine, Kemal El Din Hussein sitting near me said thoughtfully, avoiding my eyes:

"Do you know what Ahmed Abdel Aziz told me before he died?"

"What did he say?" I asked.

Kemal El Din Hussein replied wistfully with an emotional gleam in his eyes:

"He told me: 'Listen Kemal! The greatest battlefield is in Egypt!'"

Ideas which lit up the road ahead came to me on the battlefield in Palestine. I remember the day when I was sitting in the trenches meditating on our problems. Faluja was besieged and under a tremendous bombardment by the enemy's concentrated artillery and planes.

We Were Betrayed: I told myself: here we are in these holes, besieged. We have been betrayed and pushed into a battle for which we were not prepared. Our fate is at the mercy of personal ambitions, plots and lusts and we were abandoned here under fire without arms!

When my reflections reached that stage I found myself suddenly crossing in my mind beyond the battlefields, beyond the borders to Egypt and telling myself: "There is my country, like another Faluja, only much bigger. What happens to us here is a picture of what happens to it there . . . an exact miniature. Our country, too, had been

besieged by problems and enemies, betrayed and pushed into a battle for which it was not prepared. Its fate had been at the mercy of personal ambitions, plots and lusts and it was abandoned there under the fire without arms!

The announcer's monotone remained unchanged as he came to the most remarkable part of Nasser's article.

What I Read in the "Jewish Observer": What is more, not only friends discussed with me in Palestine the future of our homeland, he continued. Not only experiences filled our minds with apprehensions and speculations as to its future. *The enemy, too, played his part in reminding us of our homeland and its problems.*

A few months ago I read articles written about me by Yeruham Cohen, an Israeli officer, and published in the *Jewish Observer & Middle East Review*.

The Jewish officer recalls the circumstances under which we met and the discussions and contacts we had. He says:

"Gamal Abdel Nasser's favourite topic of conversation with me had always been Israel's struggle against the British. How we had organised our underground movement in Palestine and how we succeeded in building up world public opinion behind us in our struggle against them."

Thus the origins of Revolution will not be found in the Palestine campaign as such nor in the incident of February



Gamel Abdel Nasser—I learnt from our "enemies."



Yeruham Cohen—"we met and discussed."



جلس الإنتاج
كلها كام سنة، وياكل من الشجرة !!

"This tender plant is only one year old but it needs an awful lot of watering."

—ROSE EL YOUSSEF.

1942 (when Farouk was compelled by the British to change his Prime Minister), which I wrote to a friend of mine:

Calling Imperialism's Bluff: "What is there to do now that the thing had happened and we accepted it with resignation, obedience and servility? The fact is I am convinced that imperialism is only bluffing and if they felt that some Egyptians intended to shed their blood and meet force with force they would withdraw like an old woman."

All along, there has been one question in my mind: "Was it our duty that we, the Army, should have done what we did on July 23?"

The answer to this is that we had good reasons for acting as we did. We used to say: "If the Army will not do the job, who will?" The most important thing was, however, that we felt with our hearts that this duty fell upon us.

Disappointment and Folly: I bear witness that there had been times after July 23, 1952, when I accused myself, my colleagues and the rest of the Army of madness and folly in what we did on July 23. Before July 23 I had believed that the whole nation was on the alert and only waited for an advance-guard to break through the ramparts, after which the nation would rush in closed and orderly ranks to back it, in an advance towards a great goal.

I imagined our role to be that of the commando advance-guard and thought that our part would not last beyond a few hours and we would be followed up by the closed and orderly ranks marching

towards the great goal. At times, carried away by my imagination I could almost hear the heavy rhythm of their footsteps marching towards the great goal.

After July 23 I met with reality. The advance-guard had done its duty. It rushed the ramparts of tyranny, removed Farouk, and stood waiting for the holy march to close in on the great objective. But it turned out that disorganised and divided masses hindered the advance. When I realised it my heart sank at the bitter fact that the task of the advance guard was not over but had only just begun!

We were in need of discipline, but found behind us only chaos. We needed work, but found only servility and sloth.

Calls for Revenge: Every man we met wanted only to kill another man. Every opinion we heard was aimed only at killing another opinion. Had we obeyed everything we heard, we would have killed all men and destroyed all ideas.

Complaints and petitions flowed in upon us by thousands and hundreds of thousands; if they had told us of conditions deserving of justice, or of injustices which should be removed, the position would have been logical and understandable. But most of what came to hand were no more and no less than requests for revenge, as if the revolution had taken place in order to be a weapon for spite and hatred!

My Greatest Wish—Justice: If in those days somebody had asked me what my greatest wish was, I would have told him immediately that it was to hear an

Egyptian expressing a word of justice for another Egyptian; to see an Egyptian who would not spend his time turning to dust the ideas of another Egyptian; to feel that an Egyptian opened his heart to forgiveness for his fellow-Egyptian.

There was deep-rooted selfishness and the word "I" was on all tongues. Consulting "distinguished personalities," as the press calls them, I heard nothing except the word "I." Each one claimed that he alone understood economic problems, the rest were just children.

Subsequent experiences revealed to me in full the state my country was in. It gave me the answer to the question which preyed on my mind, namely: "Was it our duty that we, the Army, should have done what we did on July 23?"

Egypt's Two Revolutions: The answer is that there was no escape from it. I can say now that we did not define the role which we performed. It was the history of the homeland which defined it for us. To my mind our real conflict is that we live in two revolutions not one: a political revolution and a social revolution, and it had been decreed that in Egypt the two revolutions should come together: the revolution which requires us to unite and forget the past, and the revolution which makes it our duty to restore the lost dignity of moral values, and not to forget the past.

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COMMENT

PLAYING WITH FIRE?

It is not only in matters of justice that appearances matter. It is often even more important in politics—particularly in the Middle East. It is important, therefore, to appreciate that over almost the entire area there is a feeling that the Islamic peoples have suffered two grave blows during the last week at the behest of the Western Powers. It is, for the moment, unimportant whether it is a justified reading of the situation; what matters is that millions of Persians, of Arabs, of Moroccans—and a good many Israelis—believe it to be true.

For what has happened a week ago in Teheran and at the opposite extreme in Rabat was a manifest throwing-aside of a policy of pretence of non-intervention, which for three centuries the British in the Middle East had carefully maintained. The Americans in Persia and the French in Morocco have intervened openly against existing régimes.

With almost one voice the whole of Asia and most of Africa has reacted angrily against this alleged Western interference. For the moment the whole sequence of events raises two grave problems that affected not only the countries concerned, but all the countries in the Middle East—including Israel. Mossadeq and his government had fallen foul, first of the British and then also of the American Government and were in the end exposed to full-scale economic sanctions, to say the least. In Morocco, French action was quite open and direct, although they used a local pasha to create the appearance of an internal revolt. Thus for the first time since the end of the second world-war the Western Powers have shown their teeth to the Islamic world.

The second aspect is perhaps even more important. The West has thrown down its gauntlet in Persia and Morocco. What happens next? The new Persian regime and the new Moroccan regime will disintegrate if they cannot produce a domestic programme that will at least quieten discontent.

These are burning questions. They affect the fate of all concerned in the Middle East; the Persians, Moroccans, the Arabs, Israelis and not least the quarter-million Jews who still live in Morocco. These problems cannot any longer be isolated into pretty little religious packets. They have now entered the world stage and have to be fought out in that arena. Two years ago an assassination in Persia was the beginning of the chain of assassinations and upheavals throughout the Middle East. Last week's counter-revolutions in Persia and the French *coup* in Morocco are clearly only the beginning of another grave chain of reactions.

PARLIAMENT OR PATERNALISM?

After conducting a careful survey of Jewish community patterns in the United States, France and the United Kingdom, Mr. Milton Himmelfarb, the specialist for this subject of the American Jewish Committee, has published his conclusions in the August number of *Commentary*.

He considers the Anglo-Jewish scene: the Chief Rabbinate, the education problem and the Board of Deputies, and he reaches the conclusion that "for Great Britain it is fair to say that the communal structure and habits of British Jews have evolved primarily by an absorption, both conscious and unconscious, of the dominant values of the larger society."

This sensible appreciation of the evolution of Anglo-Jewish society—and institutions—from the restrictive paternalism of the Victorian age to the New Deal of the post-war era, is in striking contrast to the absurd caricature of Anglo-Jewry recently presented in the *Menorah Journal*, another, lesser, American periodical, by Mr. Harold Soref. Mr. Soref yearned for the golden age of Anglo-Jewry, when immigrants—and their children—were content to be the objects of philanthropy and the leaders of the community were left to lead in dignity, without any democratic nonsense.

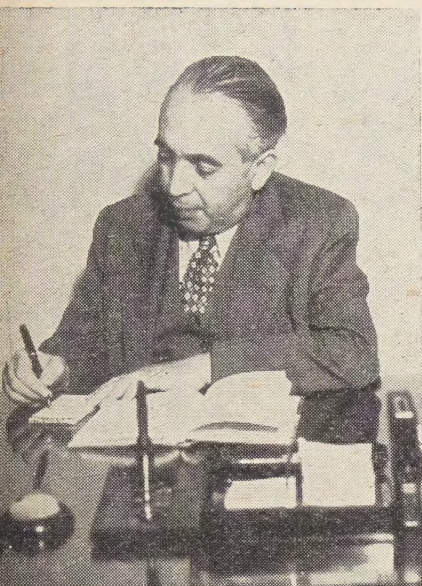
It is self-evident that this type of community organisation could not survive the Reform Acts of Grey and Disraeli, and long before the change took place during the second world war, the structure—and to some extent, the leadership—of Anglo-Jewry had become an unrepresentative anachronism. Changes had to come; and they began belatedly and in earnest in 1940-43.

An example of the striking contrast between the two regimes can easily be discerned in comparing the tardy and hesitant reaction of the Board's leadership to the events in Germany in 1933, on the one hand, with the far-sighted leadership offered by the Board prior to, and simultaneously with, the establishment of the Jewish State, on the other.

All this appears to be so self-evident, so much a part of the history of our times, that it comes almost as a shock to discover that there are still those who would like to see the old order return. Mr. Soref had to seek distant fields to find an audience, but surely so experienced and so old a hand as the *Jewish Chronicle* should know better than echo this lament for the past.

When the *Jewish Chronicle* therefore asks nostalgically what should be the function of the representative "Board of Deputies", surely the answer is that it must reflect the new outlook, and not seek to perpetuate an organisational anachronism; in fact, to enlarge its democratic representation until it is a "parliament" of the Anglo-Jewish community in the fullest sense of the word.

IN THE NEWS



Leo Kohn—Ministry's loss, University's gain.

ISRAEL F.O.'S CHANGING FACE

The familiar faces that were almost part of the architecture of the Israel Foreign Ministry before the move to Jerusalem are rapidly disappearing from the Foreign Ministry's precincts: Leo Kohn, Reuven Shiloah, Michael Comay, "Reggie" Kidron are all on their way to their new postings. Israel will be battling its future with a new team, under the old captain, at the U.N.: Michael Comay, the new Israel Minister to Canada, who as Walter Eytan's Deputy until recently, will also become Israel's permanent representative at the United Nations. "Reggie" Kidron, for some years the Counsellor at the London Legation, becomes his deputy. Both the U.N. setting and New York Jewry should offer a rewarding objective for Nora Kidron's impressionist and lively pen-pictures to which, I for one, look forward.

Both Comay and Kidron are South Africans; both were Majors in the South African forces during the war; both are easygoing, factual, unemotional speakers of the kind most effective at the U.N. Comay is 45; Kidron a little younger.

Unorthodox diplomat: Reuven Shiloah, who goes this week to Washington as Minister, is a quite different type of diplomat. He is a Sabra, born in Jerusalem and virtually born into the struggle for a Jewish State. When he

was 22, he was sent "on special mission" to Iraq; a year later to Kurdistan. For four years, in his middle twenties, he was political secretary to the Histadrut, and then organised the remarkable intelligence service of the *Haganah*. More recently he was head of the Political Department of the Israel Foreign Ministry.

Shiloah is essentially the unorthodox diplomat, quiet, unobtrusive, but there is not much that he misses.

SHARETT'S COUNSELLOR

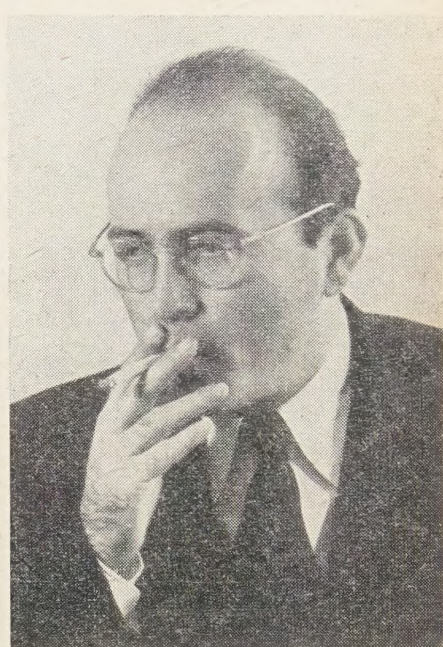
Dr. Leo Kohn's departure is the Foreign Ministry's loss and the Hebrew University's great gain. He is due shortly to begin his occupation of the Montagu Burton Chair of International Relations. Few men in Israel have better qualifications to lecture on this subject, and his calm, informed moderation should have a marked effect on the new generation of Israelis. For many years—both before and since the State was established—Leo Kohn has been counsellor to Sharett, and, informally, counsellor to numerous diplomats, politicians and journalists who have come to seek his common-sense knowledgeable advice.

Although, an observant Jew himself, the Draft Constitution which Leo Kohn prepared for the new State was characterised by its liberal and, one might say, anti-clerical outlook. It was typical of the intellectual honesty with which distinguishes Leo Kohn.

SHOHAM ACHIEVEMENT

Among the many who found themselves beset with difficulties caused by the protracted strikes in France were some 700 passengers on Israel's recently acquired passenger ship the *s.s. Jerusalem*, which docked in strike-bound Marseilles last Friday. Outgoing Israeli tourists, who are only allowed to take 10 dollars each out of Israel, were saved from the predicament of being left penniless in a strange land by the prompt action of *Shoham*, the Israeli Shipping Co., which had a fleet of buses waiting in the port to take the worried passengers to their destination. Even the most determined grouchers had a kind word for *Shoham's* efficient organisation.

The 11,000 ton *Jerusalem* is already 40 years old, and has seen service on the Norwegian-American line, and more recently, as the *s.s. Argentine*, on the Italian Homelines. The ship will now make six Atlantic crossings a year under



Reuven Shiloah—unorthodox diplomat.

the Israel flag, in addition to the normal Haifa-Marseilles run, until such time as a new and larger liner, to be built in England, takes its place.

MARRIAGE A LA MODE

One has been told only too often that "it's hard to be a Jew": it is clearly harder to be a Jewish bride judging from "Anglo-Jewry's Bride's Annual" (Doran Press Ltd., gratis) designed to steer the

(Continued on page 11)



Michael Comay—Israel's Commonwealth expert.



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(Continued from page 9)

innocent maiden through the labyrinth of "trousseau, reception, cars, flowers, a thousand and one details contributing to the perfect wedding."

And it does not stop at the brink, so speak. The young bride who places herself unreservedly in the hands of the "Annual" need have no shrinkings on her honeymoon, nor fears that her culinary performances will cause the ballooning notions to sag. But the accent, I am glad to say, is determinedly romantic, with a touch of fairy tale even. Do you know "The Street of a Thousand Husbands"?

"At the Goldsmiths and Silversmiths at No. 112 the bridegroom can buy the ring; at Harry Halls he can buy his suit. At the offices of the Israel Airlines he can buy the tickets for the honeymoon." I expected to find that at No. 999 he could buy the bride, but one cannot complain: the service could scarcely be improved.

The writer waxes lyrical. "That, in short," he rejoices, "is Regent Street, the street which Kings, Queens, Princes and Princesses, and a thousand thousand brides have found the most perfect shopping street in the world." There is literally everything in the "Anglo-Jewry's

Bride's Annual" that the bride could possibly want, including an account of the remarkable feat achieved by Eliokun Zunser (1840-1913) in developing a new type of jester in the 11th century. Naturally, a man who could leap so acrobatically among the centuries would inevitably be metaphysical about railway lines.

"It's as far as your ticket

"Will take you my friend,

"God is Director of the Line,

"And he says this is the end."

A solemn thought to end with, indeed.

Hamazkir writes:

A MONUMENT TO MAIMONIDES

I was interested to learn that plans are already being considered in Israel to commemorate the 750th anniversary of the death of Moses Maimonides, which occurs at the end of 1954. When the great philosopher died at Fostat, in Egypt, in 1204, his body was taken to Tiberias and buried there. It is proposed to erect a monument in that city. It is also intended to publish a new edition of the works of Maimonides as part of the commemoration.

The last occasion when there was an important celebration in connection with Maimonides was in 1935, when the 800th anniversary of his birth in Cordova prompted the Spanish Government to organise an impressive public tribute to his memory, to which representatives of various Jewish communities and of many Universities were invited. I happened to be in Cordova some months before this celebration took place and went to see the Square, on the site of the mediaeval ghetto, which had been renamed "Plazuela de Maimonides." Close to it was a narrow straggling lane that had formerly been called "Calle Maimonides," as it was reputed to have contained the philosopher's birthplace, and which had been altered to "Judios." It is in this street that there can still be seen the remains of a mediaeval synagogue, bearing the date 1315, that is, more than a century after the death of Moses ben Maimon.

BOOKS IN ISRAEL

The Committee of Inquiry into the problems connected with the publication of Hebrew books in Israel, which was set up by the Minister of Justice, Pinhas Rosen, six months ago, has now submitted its recommendations to the Minister of Education and Culture, Professor Ben Zion Dinur. It may be recalled that the two main difficulties, to which I

have previously called attention, are the serious shortage of paper for books and the high prices demanded for them. The principal recommendations are the abolition of customs duty and payments to the Equalisation Fund on paper and binding materials imported for "popular books." Other factors that called for improvement were "work productivity, the use of expensive covers, and large profits." Apparently this means that too expensive bindings are used and that either the printers or the publishers are receiving too high profits, for the Committee sympathetically points out that "Hebrew authors were poorly paid for their work."

Other recommendations made for the popularisation of Hebrew books are the creation of mobile exhibitions, the establishment of libraries by local authorities, and more space devoted to reviews by newspapers. As this Inquiry Committee had not only thirteen open meetings but also three private ones, it is possible that something was said at the latter about the ease with which State departments and such bodies as the Mossad Bialik could get as much paper as they wanted while many publishers have to go on begging for an adequate supply year after year.

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ISRAEL'S BUDGET

REVENUE

Ordinary

Income Tax	£65,500,000
Customs	23,000,000
Fuel	20,000,000
Excise	
Tobacco	11,000,000
Drinks	7,000,000
Miscellaneous	2,000,000
Luxury and Purchase Tax	13,600,000
Foreign Travel Tax ...	1,500,000
Property Tax	
Urban	2,400,000
Rural	350,000
Revenue stamps	
Entertainment	1,200,000
Others	1,200,000
Licence Fees	3,600,000
Services	
Land Registry	1,500,000
Others	3,250,000
Betterment Tax	750,000
Inheritance Tax	400,000
Miscellaneous	500,000
	<hr/>
	£158,750,000

Special

Income Tax=for education	4,500,000
Purchase tax=for local authorities	900,000
Entertainment revenue stamps for local authorities	1,200,000
Licence Fees=local authorities	1,900,000
Collections on account of loans and Govt. property (including collections on account Claims and Counter-claims agreement with England)	19,000,000
Income for subsidies on essentials	2,500,000
Arnona Fund	295,000
Development Authority ...	210,000
Forced Loan=Property Tax	215,000
	<hr/>
	£ 30,720,000

Communications and Posts

Ports and Airfields ...	7,180,000
Railways	3,055,000
Posts, telegraph, telephone and radio	16,575,000
Post Office Bank	50,000
	<hr/>
	£ 26,860,000

£216,330,000

EXPENDITURE

Ordinary

President and his Office ...	£ 54,500
Knesset	818,680
Cabinet	72,000
Prime Minister's Office ...	1,899,700
Ministry of	
Finance	6,185,000
Defence	42,000,000
Health	12,500,000
Religious Affairs ...	1,550,340
Foreign Affairs ...	2,465,000
Education & Culture	17,310,000
Agriculture	3,509,000
Commerce & Industry	4,273,000
Police	13,990,000
Justice	1,950,000
Social Welfare ...	6,650,000
Labour	6,225,000
Development	326,300
Interior	1,223,000
Interior Local Authorities	500,000
State Comptroller ...	712,800
Pensions & Rehabilitation	4,260,000
Technical Assistance ...	1,980,000
Pensions and Compensation	1,000,000
General Reserve	2,037,000
Special Reserve	527,280
Special Budget	25,000,000
	<hr/>
	£159,018,600

Transferred

Ministry of Education and Culture	4,500,000
Ministry of Interior, Local Authorities ...	4,000,000
Arnona Fund	295,000
Development Authority ...	210,000
Forced Loan=Property Tax	215,000
	<hr/>
	£ 9,220,000

Special

Debts and Interest ...	16,000,000
Contribution to Development Budget	3,000,000
Grant for Subsidies on Essentials	2,500,000
	<hr/>
	£ 21,500,000

Communications and Posts

Ministry of Communications:	
Central Office and other depts. ...	1,154,000
Ports and airfields ...	7,189,000
Railways	4,334,000
Ministry of Posts	
(Posts, telegraph, telephone, radio) ...	13,705,400
Post Office Bank	209,000
	<hr/>
	£ 26,591,400
	<hr/>
	£216,330,000

PALMACH PREPARES FOR WAR

By Brigadier YIGAL ALLON

The beginning of 1943 marked a turning point in the history of the Palmach. With the ending of the period of co-operation with the British the financial sources for the young force were considerably reduced.

A wave of optimism surged through Jewish Palestine following the stabilisation of the front in the Western Desert and the entry of the Soviet Union in the war. Thus, the willingness of the National Institutions to keep a mobilised army in the underground under the authority of the Haganah was now reduced to a minimum in the relatively easier period of 1943.

Conflicting Proposals: There were those who wished to transform the Palmach into a non-mobilised militia; others suggested that part of the force should join the Jewish units of the British Army. Had these proposals been carried out, there is no doubt that the Palmach would have disappeared as a mobilised striking force.

But there were others who visualised the force not only as a unit co-operating with the Allied Armies in the war, but as the nucleus of the struggle for national liberation, to be used for this purpose at the first possible opportunity.

The War Theory: This conception was defined by us in simple terms: "Our active war will begin with the ending of the world war. For if the British persist in the policy of the White Paper, then we will have to fight against them. If, on the other hand, the political scales should tilt in our favour, then it is more than likely that the Arabs will rebel. One way or the other, it seems certain that there is bound to be a war; should there be any possibility whatsoever of preventing it, it will only be by establishing a strong military force."

The theory seemed sound; later it was to prove itself so. But armies are not run on theories only. For such a purpose large sums of money are required. And as the political leadership of Jewish Palestine did not see eye to eye with us on these questions, the financial resources in the hands of the Haganah for the running of the Palmach was hardly sufficient even to maintain the cadre of officers.

Kibbutzim to the Rescue: At this crucial moment Yitzhak Tabenkin, second Aliya veteran, one of the founders of the Workers' Movement in the Yishuv, and head of *Hakibbutz Hameuhad*,

made the following statement:

"On no account can we remain without a mobilised independent army. We will have an army before we have a State; the Army will give birth to the State."

He suggested that the Palmach become an army of labour and training, i.e. every member of the force should work part of the month in a kibbutz, in return for which his upkeep was guaranteed for the entire month by the kibbutz.

His proposals were immediately carried by *Kibbutz Hameuhad* which decided to transform all its kibbutzim into bases for the Palmach. The other agricultural pioneering movements, *Kibbutz Artzi*, *Hever Hakvutzot*, and at a later stage, *Kibbutz Dati*, followed suit.

It became clear that this was the solution which best suited the economic and political conditions of Palestine; camps, camouflaged as agricultural training camps, were soon established in numerous kibbutzim.

Work, Training and Leisure: The experiment of combining labour and military training proved more than successful. At first the young fighters were contemptuous of the chores they were called upon to do—unskilled and stop-gap jobs in the fields and the kibbutz industries. But they gradually got used to their new way of life.

In an agreement signed between Palmach G.H.Q. and the kibbutz movements, the rights and duties of each side were regularised. Among others, the

articles of the agreement included: "the settlement takes the unit for a period of one year. At least three-quarters of the unit must remain permanently for the year. For the first month the unit must work full-time, in each following month for 14½ days, the remaining times to be divided into 8½ days' training, 1½ days possible sick leave, and 8 days leave."

The disproportion between the days of work and of training seemed a serious disadvantage, but the lack of financial support made it inevitable. We soon discovered, however, that the manual labour also brought many advantages; it saved expenses for the upkeep of the force; did away with the normally unavoidable danger of idleness to be found in any army barracks; and kept young soldiers physically fit.

Two-way Advantages: It was not easy to effect the combination without certain friction. Not all the Palmach members had the same attitude to the work and the training. Some considered work to be a matter of secondary importance, others became integrated into certain agricultural branches and looked upon military training as a hindrance in their acquired profession.

The kibbutzim were also able to combine their professional and social training with military service and in this manner the Palmach gained valuable recruits.

The kibbutzim neither gained nor lost from this work, which was part-time only. The national economy of the Yishuv, however, profited considerably, as the overall production of the Jewish sector of the country was increased.

So the Palmach became a self-sufficient and stable force, with great possibilities for development.



Demonstrations to commemorate the first anniversary of the death of Yitzhak Sadeh, father of the Palmach.

BOOKS

HEBREW LITERATURE

by EMANUEL LITVINOFF

ISRAEL ARGOSY, *Spring*, 1953, edited by I. Halevy-Levin (obtainable from Jewish Agency, London).

With this—the second—number of *Israel Argosy*, the intentions of the editor become clear. He is seeking to sketch the outlines of an Israeli literary tradition by selecting from those sources upon which it must draw.

For example, as Israel has a manifest relationship to the Bible, there is a discussion of Bible philosophy by Simon Dubnow.

As the *mystique* of Jerusalem is deeply implanted in the Jewish nation, there is a short anthology of Jerusalem poems and illustrations of Jerusalem in art.

As modern Hebrew writing has its own "classical" influences in a Yiddish-Hebrew tradition, we are given a graceful, satirical story by Mendeley Mocher Sfarim.

As modern Israel and the ancient, pastoral Orient lie cheek by cheek, there is the story of a primitive Arab shepherd by Yitzhak Shami.

As the country's future is in the hands of a tough, often native-born, generation who have grown to maturity since the Arab-Israel war, we have a wry story by Benjamin Tammuz and an angry-tender story about an embattled convoy to Jerusalem by Moshe Shamir, both writers in their early thirties. Also a perceptive analysis of Young Hebrew Literature by Dov Vardi.

Nothing could illustrate more clearly the extraordinary disparity of influences in Hebrew writing than Mendeley Mocher Sfarim's beautifully written satire of exile, *Shem and Japhet in the Train*, and the curious autobiographical narrative of Yemenite Nissim, written in a transparently artless biblical idiom that often seems to touch parody. There is literally 2,000 years of history between these two writers whose lives intersect the same half century, for the young Yemenite is writing in the only tongue he truly knows, influenced by perhaps the only book he has ever read, and with a language whose pastoral imagery and sense of the miraculous regains an innocence that all European history has trampled over.

"And it came to pass on the next morning that we rose, though our eyes

were but half-open and we were glad. And they called upon us to put on our packs and to fill our water bottles and we set forth. And I said unto the Commander, 'Will you pick out the eyes of these men? We shall not go further for we have not the strength and have already marched for two days.'

"And the rabble that was among the *Gadna* said, 'Who will give us meat and good things to eat? We remember the fish and the ice-cream and the melons that we filched, and the fruit that we ate in the Camp. And now our soul is dry, for we have nothing but these crackers and margarine.'

"And Joseph called out unto Heaven saying, 'Whence shall I take meat to give to all this people? Did I then conceive these *Gadna* men, did I give birth to

them, that you say unto me, 'Carry us in your bosom to Rosh Hanikra?' And the Voice spoke unto him saying, 'Say unto the *Gadna* men, Sanctify yourselves for within half a day we shall be in Camp.'"

Could anyone who is not entirely uncontaminated by modern civilisation have written so bald an imitation of the Biblical wilderness without provoking hoots of laughter?

Sfarim's story is the most accomplished in this miscellany: Dubnow's *Philosophy In the Bible* the most scholarly; but I do not think there can be much question as to which is the most revealing of Israel's probable literary development. It is the stories by the two young Hebrew writers, Benjamin Tammuz and Moshe Shamir, and the critical essay on Young Hebrew literature by Dov Vardi.

Thirty-four-year-old Tammuz, who has written a satirical column in *Ha'aretz*, is

First Reviews of

JON KIMCHE'S

Seven Fallen Pillars

In this revised edition Mr. Kimche brings the story of the Middle East up to January 1953. "It is told in the graphic style combined with acute analysis that we have learnt to expect from his pen . . . This vigorous and stimulating book adds greatly to our understanding of the background problems of the Arab States and Israel."—JEWISH CHRONICLE

"'Decline and Fall of the British Empire in the Middle East' might serve as a sub-title. The book remains highly controversial—and extremely vividly written . . . Events in the last two years . . . have proved him notably right and many of his most distinguished critics notably wrong."—CHURCH TIMES

"The pattern of controversy weaves through this fascinating book."—MANCHESTER EVENING NEWS

"Surveys this vast field with skill and knowledge."—THE SPHERE

"The pillars, cracked before, had crumbled and fallen with a vengeance. Mr. Kimche has added more than a hundred pages to the book. Exciting as are the events described . . . they serve their purpose in putting a roof on the structure left incomplete in 1950."—Editorial in the MANCHESTER GUARDIAN

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its art critic and edits its children's supplement, has made a singularly revealing point in his story of rivalry between a young Jew and a young Arab, *The Swimming Race*. Disconcerting as it may be to Jews outside Israel, it is that the native-born Israeli and the young Palestine Arab are more closely knit than two people joined only by an historic tradition. Grown on the same soil, the conflict that divides them has the tragic senselessness of a fratricidal struggle.

Shamir, thirty-two-year-old Sabra, on the evidence of his contribution here, is a writer with less mastery of his material. His is a journalist's pen and his style seems over-influenced by the facile traditions of the tough-sentimental school of American fiction-reportage. His crudity, however, imparts forcefulness to his point of view, which I take to be representative of his generation. It could be summed up as a belief in the virtues of youth, courage, endurance and a mistrust of intellectuality, sophistication and officialdom.

In his analysis of Israel's new writers, Dov Vardi makes the point that a new language is being "invented" to give contemporary expression to the Israeli "reality." I think this is an important observation. Modern Hebrew is less able to draw on the ancient language than some of our theorists allow, for no language that has not lived side by side with the growth of historical ideas and events can speak in recognisable terms of the world as we know it.

The demands of invention cannot fail to inhibit the achievement of the new Hebrew writers: the struggle to mirror a rapidly changing society is another immense handicap. The result is inevitably an *ad hoc* or makeshift literature, as temporary as a hut that is put up for a night's shelter: but, at the same time, it is a literature of immense importance, for where the hut stands the house will be built, and the site chosen will influence the development of the entire landscape.

Vardi shows how deeply the new writers have been influenced by socialism, the kibbutz, the danger and comradeship of the Palmach, the war against the Arabs, the struggle with the desert. They have the solidarity of the commune, the arrogance of the young and healthy, the bitterness of a generation who have little in common with the ideas of their elders.

"You have the wrong conception about me," writes Chanoch Bar Tov, a young Hebrew writer, "or, if you prefer, about the youth . . . We are not

youth any more. . . . Each of us has his own face."

These young men are conscious that to make their own country they must fight against the ideals imposed by their fathers, ideals based upon realities that apply better to another continent and another period of history. They reject, as it were, the blueprint of academic Zionism. As one of them has said:

"I don't give a hang for the professors and experts. Colonisation in the Negev will be developed by the Kibbutz, not by experimental stations . . . Your son will force you to bring bread out of this place."

The young writers of Israel partake directly in the process of building. They are bricklayers of words, ploughmen of ideas; in a sense, too, teachers. Vardi says that tomorrow this literature must provide solutions; but literature cannot provide solutions, it can only impart self-knowledge to a society. That is valuable enough.

3,000 VITAL PEOPLE

PIONEERS FROM THE WEST, by Yaakov Morris (Youth and Hechalutz Department, World Zionist Organisation, Jerusalem).

Mr. Morris addresses himself to the

Zionist Youth movements in the Diaspora. His function, he writes, is to add something to their knowledge about conditions and problems of settlement in Israel. This aim is achieved. By 1952 there existed twenty-five "Anglo-Saxon" settlements in Israel and in the scope of his hundred-and-fifty-odd pages Mr. Morris deals in detail with the origin and history of each.

He distinguishes three periods—from the outbreak of the war, when three settlements existed; from 1945 to 1947; and a third

phase, still in progress, formed of youth movement pioneers and demobilised western volunteers for the Israel forces.

In certain respects some of the Anglo-Saxon settlements seem to have anticipated the kibbutz movement as a whole. In Gesher Haziv near Nahariya, for example, a greater emphasis is being laid on the family group, and children sleep with their parents at night.

Again, Kfar Mordechai, near Gedera, the *moshav*, or co-operative, sponsored by the English Zionist Federation, represents another departure from tradition in that its members have a middle-class, non-Zionist background, and with an average age of well over thirty are older than the usual group.

At first glance the twenty-five "Anglo-Saxon" settlements with their 3,000 members seem relatively insignificant against a background of 70,000 *kibbutzniks* alone and several hundred settlements of various types. But at the very least they show, as Mr. Morris points out, what can be achieved, even if only by a minority, and even in the environment of a weak Zionist movement and a disintegrating Jewry.

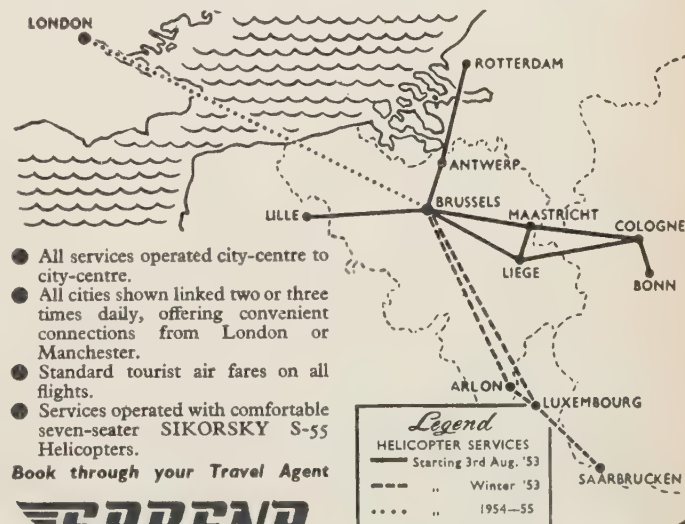
Pioneers from the West is not only a history of "Anglo-Saxon" settlement but also a challenge to Jews in English-speaking countries. Alan Crain.

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LETTERS TO THE EDITOR

NATIONAL SERVICE FOR WOMEN

Sir,—Many of your readers must surely be puzzled as to why the National Service Bill for Women has brought about determined resistance from religious Jewry all over the world.

The Bill seems, on the face of it, to meet some objections. It is, indeed, not easy for a person not intimately acquainted with the situation, to understand why religious girls have made up their minds to go to prison rather than to serve.

Orthodox Jews are as much concerned with the security of the State as any other section of the Israel public. They feel, however, that they would endanger the high standards of their Jewishness if this Bill should become the law of the country and be enforced.

The Bill states, under Paragraph (1) ii. that National Service comprises work "on behalf of the Israel Defence Army . . . Applications for release or deferment can be submitted (Paragraph 10) to a Committee but will not in itself postpone the obligations to service." Should these committees be made up of men or women lacking understanding of religious life, they may turn down applications, or attend to them intentionally only after the girls have already been called up. Past experience in this respect gives rise to serious apprehension.

It is therefore, not only the wording of this Bill but its implementation which is suspect. I understand that provisions would be made to allow the girls to sleep at home. Nothing of this is, however, mentioned in the Bill.

It is further necessary to value this Bill in the framework of other legislation passed by the present Government, sorrowfully devoid of understanding of the essential requirements of religious Jewry. There is general conviction that a number of Bills—among them the Women's call-up Bill—aim to level down religious standards in our Homeland. The Education Bill which forced *Agudat Israel* to leave the Government, now threatens to destroy their schools. Many religious Jews believe that the main object of that Bill is to bring up a less religious generation easier to deal with than the present one. If the backbone of orthodox education is broken, then indeed the survival of the *Torah* in our Homeland is at stake. The Government is ready to cover 60 per cent of the budget of the *Aguda* schools, whereas other schools receive a full 100 per cent, but stipulates that the remaining 40 per cent must be raised by the *Aguda exclusively* in

Israel, knowing very well that the *Aguda* cannot find these large sums owing to the poverty of religious Jewry. The latest reports from Israel show that even the 60 per cent contribution of the Government seems no longer certain, because the *Aguda* is afraid of the strings attached to the acceptance of the State subsidy and the Government is pressed to cancel the agreement.

The consequence of this Bill cannot be predicted yet, but may prove to be highly explosive and widen the gulf between Government and religious Jewry. Religious Jews are therefore, generally speaking, afraid that the Government, which allows flourishing religious schools to be broken up, but is unwilling to suppress *Chillul Shabat*, pig-breeding, the sale of pork, and passes other



Israel National Service girl leaving for duty.

Bills of a questionable character, e.g., permission to use unclaimed bodies for medical schools, systematically plans to destroy the religious foundation of the Yishuv.

The strong objection to the Women's Bill must be seen as the expression and determination not to give any more ground; in fact, to make a stand.

The public demonstrations in Israel must be welcomed because they may open the eyes of the Jewish world that something is fundamentally wrong. Many parents, I am sorry to say, would be much happier had they not allowed their girls to join military service. The State of Israel should be proud of our religious girls. History has taught that *Nashim Zidkaniyoth* have greatly contributed to our survival.

The issue, which is a religious one only, has to be settled between the Israeli Government and religious Jewry. Any approach to U.N.O. or to any other body to force the hand of the Israeli Government must be strongly discouraged. Differences must be settled in a brotherly spirit and not by foreign intervention which was one of the causes of the *Churban*.

Lordship Park, London, N.16. B. Strauss.

PROFESSOR BRODETSKY REPLIES

Sir,—In reply to Mr. Apfel I regret that I cannot disclose the names of the two Rabbis, who, according to Mr. Apfel, had given their *Psak Din*. I am afraid the Rabbis were too modest to indulge in giving a *Psak Din*. It would be unfair to them if I were to expose them to the pressure and denunciations of the *Aguda*.

In order to make clear what my attitude really is, may I say that, a few days after the appearance of my letter in the *Jewish Observer*, I received a letter from a well-known *Aguda* Rabbi enclosing a number of statements concerning the way in which women conscripts are treated in Israel. I replied to him as follows: If it is true that girls are medically examined in the way that is described in one of the statements; or that soldiers, male and female, occupy the same quarters; or anything else of that sort is happening: then your opposition ought to be to the conscription of *all* girls and not only orthodox girls.

As I indicated in my letter to the *Jewish Observer*, the separation of males from females is a civilised government's duty, whether it be for searching criminals, for conscription, or other purposes. If this were what you stood out for, then I think that your demands would have received wide approval. But if you limit your objection to orthodox girls on such grounds, then it is very difficult to follow what you mean. What is proper for unorthodox is equally proper for orthodox in matters of moral decency.

I would say that in this country there would be a national out-cry if anything were done by the Government in matters involving morality in regard to girls in public service. I am sure that when, during the war, the girls of this country worked in the Anti-Aircraft, the W.R.N.S., or the W.A.A.F., every care was taken to prevent anything happening to which objection could be taken on the ground of moral decency.

The second thing I would like to say is in connection with the *Gdole Hatorah* (to whom Mr. Apfel refers). They are very learned rabbis, and I have great respect for men who know their job. But I am afraid that I personally could not consent to any group of Jews, or to the Jewish State, being subjected to the dictation of such a body. If anything is disapproved by them, then there ought to be a clear statement about the reasons, which any decently educated Jew can read and judge for himself.

Merely to follow what a certain group of people say because they are great religious authorities, would make of Israel the one thing to which I strongly object, namely a theocratic State. Such dictatorship cannot be accepted anywhere.

S. Brodetsky.

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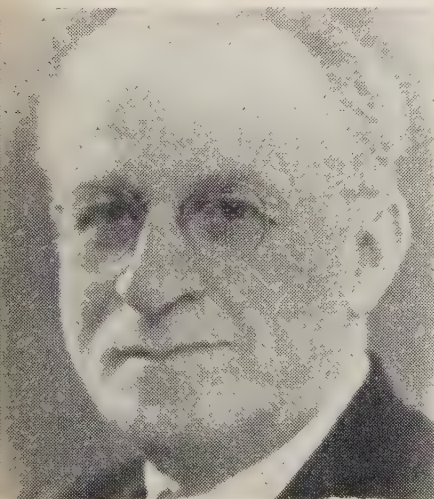


Professor Ernst Simon—a modern man's view of religion.

EDUCATION HEBREW AT OXFORD

One hundred and eighty people were joyfully discussing the damp weather in Oxford last Sunday—in Hebrew. They were not a party of visiting Israelis, nor an international convention of rabbis; in fact, with the exception of twenty-seven Dutchmen, almost all were Jews from London, Leeds, Manchester and Glasgow. There was also an Italian teacher, Dr. Avissar.

Discussion: Religion and Modern Man: The fourth Hebrew summer seminar, arranged by the Jewish Agency Education Department in association with the Zionist Federation, was in session and these were a group of advanced students spending three weeks at Wych-



Dr. B. Ben-Yehuda—a talk on Zionist education.

wood College in the company of some of the best Hebraists in the country.

Principal lecturers were Professor Ernst Simon, Professor of Education at the Hebrew University, who lectured on Buber, Franz Rosenzweig and on modern man's attitude to religion, and Dr. Baruch Ben-Yehuda, who gave a series of talks on Zionist Education in Jewish schools.

They were supported by some brilliant young Jewish scholars—Dr. Z. Werblowsky, Joseph Weisz, Chaim Rabin, Joseph Melkman and by Mrs. Naomi Gluckstein and Mr. Levi Gertner, who organised the seminar (his twenty-fifth).

Among notable visitors was Mr. Zalman Shazar, the former Israeli Minister of Education, who has now taken over



Levi Gertner—twenty-five seminars.

the Education Department of the Jewish Agency.

Bialik's Writings: The theme that had been predominant in lectures and discussion had been Bialik's poetry and prose, Mr. Gertner told me, but formal instruction also included Hebrew Grammar and syntax, Bible, Jewish History, Composition and Speech Exercise by means of debate. Proceedings were entirely conducted in Hebrew he said, the aim being to encourage a natural climate of Hebrew language.

Leisure activities were also planned to further the Hebrew atmosphere and included singing and folk-dancing under the direction of Offra Yerushalmi.

The seminar reminded me strongly of a kibbutz. People's ages varied from the elderly to the very young, some parents having brought their children, with perhaps a predominance of those in their

late-twenties. The sexes were about equally divided.

The main difference from the kibbutz was that seminarists were members of various movements and differing shades of religious orthodoxy. Indeed, a valuable function of seminars of this kind is the opportunity provided for a tolerant exchange of views between those who might normally have little contact with each other.

Those attending the courses are an interesting cross-section of educated Jewish society. There are teachers, rabbis and ministers, students, businessmen, doctors and lawyers.

Holland's Contingent: The group from Holland, who came over with Dr. Melkman, seem to be mainly young. I spoke to several of these spirited and enthusiastic youngsters, the eldest of whom was 24-year-old Sima Colcher, from Indonesia, who hopes to teach art in Israel. Two young physicists, 23-year old Adek Blaugrund, who is president of the Zionist Youth movement in Holland, and Ruben van Wezel, 21, were aiming to settle in Israel, too, and Ciska Melkman, a social-science graduate, told me she wanted to do social work in Israel.

They were not uncritical, although all of them were much impressed by the lectures of Professor Simon and had enjoyed the discussions on Hebrew literature. In general, they felt that it was unwise to mix age groups at seminars and would prefer groups confined to young people only, with more participation by young Israelis.

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HOW MANY RECEIVE JEWISH RELIGIOUS INSTRUCTION ?

By a Special Correspondent

It has been estimated that approximately two-thirds of the Anglo-Jewish child population receive some form of religious education, but only thirteen per cent receive it after the age of thirteen. These figures refer to formal instruction, since the effects of home influence and background environment can only be assessed qualitatively over the community as a whole.

Ninety per cent. of the estimated two-thirds obtain their Jewish education by means of part-time facilities arranged by local Jewish administrative authorities, in whom is vested the responsibility for providing religious education. Of these the largest is the London Board of Jewish Religious Education (which caters for some fifty per cent. of London's Jewish school-age population), matched by smaller though similar provincial bodies.

There is also the Central Council for Jewish Religious Education which nominally links together the work of these local authorities and provides certain extraneous services, some of which are of particular benefit to the smaller provincial communities who find it difficult to be self-sufficient.

Part-Time Schooling: What are the available part-time facilities? Firstly Synagogue Classes; these operate as a

general rule (though there are variations) for three hours on Sunday mornings, plus two mid-week after-school periods usually of one-and-a-half hours when the attendance is much lower than on Sundays.

The syllabus is mainly adjusted to the Synagogue service and to the religious observances of the Jewish calendar. The reading of Hebrew, the translation of passages from the Prayer Book and the Bible, and a modicum of grammar, Biblical history and religious laws and customs, form the basis of the curriculum. In some advanced classes *Rashi* and post Biblical history are taught, and the syllabus of the Central Examining Board School Certificate examination is followed.

The *Talmud Torah* is an extended form of the Synagogue class. Here the mid-week hours are longer and there are four mid-week sessions. Consequently a more comprehensive course can be undertaken, normally including the introduction of *Mishna* and *Gemara*. But there are comparatively few *Talmud Torahs* these days (some fifteen in London) and boys attend in much larger numbers than girls—a structure which is equally true in Synagogue Classes. Mention must be made of one notable London *Talmud Torah*—Redmans Road—where in addition to the normal syllabus Modern Hebrew is taught by the *Ivrit B'Ivrit* method.

State Schools: Withdrawal Classes are the final form of available part-time Jewish education. These operate in state



Rabbi Kopul Rosen (left) Principal of Carmel College, at a meeting with pupils and parents.

schools under a provision of the 1944 Education Act whereby denominational teaching may be given during two half-hours a week when the rest of the school is having its own religious instruction. In some cases the Jewish children are withdrawn to outside premises; in others the denominational teacher attends at the school itself.

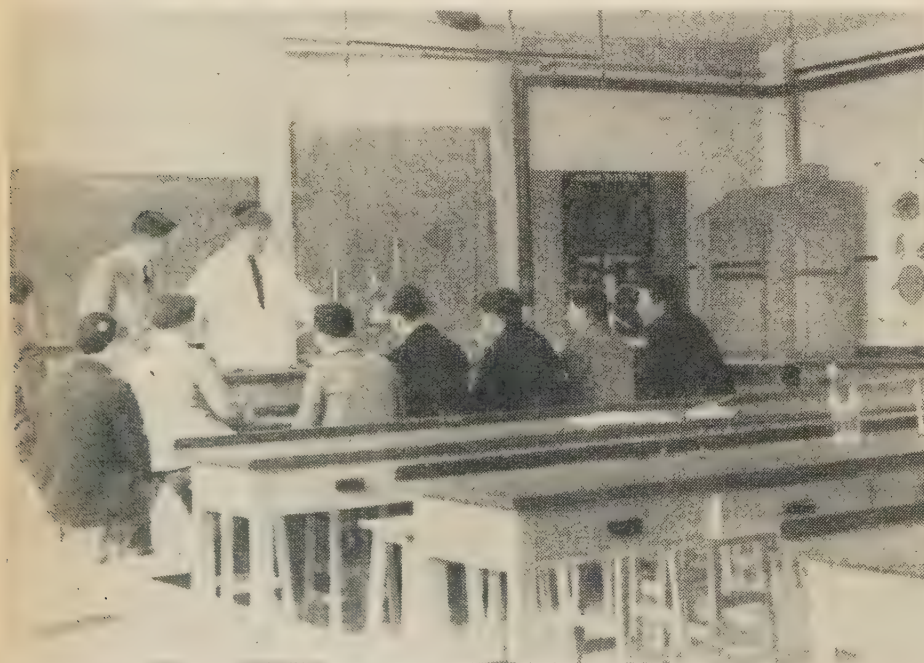
Responsibility for the provision of such teaching rests with the religious education authority and is dependent on the concentration of Jewish children in the various schools. A recent survey has shown that for various reasons full advantage is not being taken of this facility, which of course was never intended to be a complete form of religious education.

* * *

Day Schools: Some ten per cent. of the two-thirds receiving Jewish education attend Jewish schools—either day or boarding, and are therefore not subject to the vagaries of part-time attendance but receive their religious education side by side with the secular. In London, eight primary and three grammar schools (attended by approximately 2,000 children) are run under the Jewish Day Schools Trust, and there are in addition a few independently-run day schools.

The provinces too have some Jewish day schools e.g. in Manchester and Liverpool.

A few of these schools have attained state-recognition and even state-aid, but



Chemistry class at Carmel College.

Classified Advertisements

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BARMITZVAH

MAY—David, son of Mr. and Mrs. C. May (née Yapha Bakstansky) will read Maphtir and Haphtarā at Dollis Hill Synagogue on September 5th, 1953. All friends are cordially invited to Kiddush At Home at 3, Lane Close, Dollis Hill Avenue, N.W.2.

CALENDAR

(All times are British Summer Time)
Sabbath begins Friday, August 28, at 7.30 p.m.
Readings from Pentateuch Deuteronomy xxvi.-xxix.8
Readings from Prophets Isaiah ix.
Sabbath ends Saturday, August 29, at 8.37 p.m.

VOICE OF ZION

All times are British Summer Time.
Wavelength 33.3m.
Sunday, 30th August
9.15 p.m. Newsreel. 9.30 p.m. Personal Column, Walter Eytan. 9.35 p.m. A visit to the Jubilee Education Exhibit in Tel Aviv.
Monday, 31st August
9.15 p.m. Newsreel: Agricultural Review. 9.30 p.m. "The Economic Front": A weekly feature presented by Avner Hovné., 9.45 p.m. Learn a Song: "Am Yisrael Chai."
Tuesday, 1st September
9.15 p.m. Newsreel. 9.30 p.m. Singers of Israel. 9.45 p.m. The Week's News, summarised by Jack Alexander.
Wednesday, 2nd September
9.15 p.m. Newsreel. 9.30 p.m. "On Behalf of Israel," presented by Anita Davis. 9.45 p.m. "Shlomo": Ernest Bloch's Rhapsody for cello and orchestra.
Thursday, 3rd September
9.15 p.m. Newsreel. 9.30 p.m. "In the country," by Paula Arnold. 9.35 p.m. From East to West: Musical Greetings.
Friday, 4th September
9.15 p.m. Shabbat Nitzavim-Vayelech: Readings. News. 9.30 p.m. Famous Jewish Stories presented by M. Louvish—14. Shabbetai Zvi. 9.45 p.m. Mirror of Israel: A Miscellany.
Saturday, 5th September
9.15 p.m. Shavua Tov: News, Programme Highlight. 9.20 p.m. "Alei D'vai," by R. Avinoam and M. Lavry. Sung by Josepha Schocken. 9.35 p.m. The Week in the Knesset, (until 11.30) Selichot. From the Great Synagogue, Tel Aviv

FORTHCOMING EVENTS

Tuesday, 1st September

SOUTH-WEST LONDON Z.S., Communal Hall, 104 Bolingbroke Grove, S.W.11. Brains Trust with Dr. Oscar K. Rabinowicz, Dr. J. Litvin, and Mr. H. Myer. Question Master: Mr. Woolf Perry. 8 p.m.

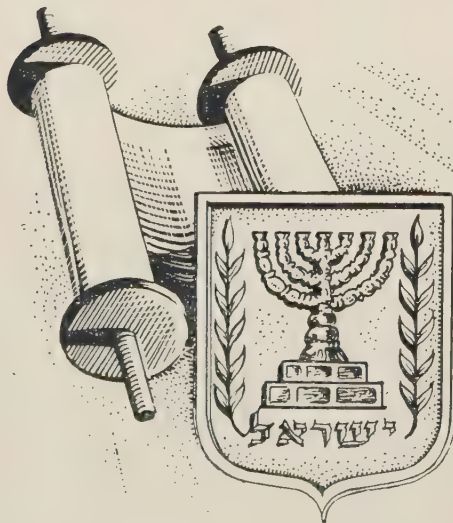
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JPA-JNF NEWS

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CHIEF RABBI BRODIE'S CALL TO MINISTERS

"SUPPORT MATERIAL AND SPIRITUAL NEEDS OF ISRAEL"

The Chief Rabbi of the Commonwealth, Rabbi Israel Brodie, addressed on August 17th the following communication to the Ministers of Synagogues in Great Britain:

"After consultation with representatives of the charitable organisations concerned and other communal leaders, I have agreed to recommend once again that this year's Kol Nidre appeal be devoted to the over-riding needs of the Land of Israel. Your synagogue having been asked to make an appeal for this purpose, I would ask you to give it warm-hearted support in the course of your sermon on the eve of Yom Kippur.

"At the season when we seek atonement for the whole House of Israel, it behoves us to display a sense of belonging together and, hence, a sense of responsibility for one another. Ultimately

the cause of Israel is our cause, and it must therefore still make a major claim upon the unstinted generosity of world Jewry.

"The appeal this year—as in the past—is for support for the material and spiritual needs of the Land of Israel, to benefit the young and the old, the sick and the hungry. The major share of the proceeds will go to the Joint Palestine Appeal which is making the administrative arrangements, and whose funds are devoted to the work of reconstruction and rehabilitation in Israel. Suitable allocations, however, will also be made to Youth Aliyah, the United Jewish Relief Appeal, the Friends of the Midrashia, O.R.T., O.S.E., the Friends of the Magen David Adom and the Friends of the Anti-Tuberculosis League of Israel—all of which are objects worthy of encouragement and support."

"FAITHFUL CITY" SHOWING IN EDINBURGH WILL AID CORONATION FOREST EFFORT

To mark the inauguration of the Scottish capital's effort for the Queen Elizabeth Coronation Forest, the Lord Provost of Edinburgh has given his patronage to a screening of the J.N.F.-sponsored film "Faithful City" during the week of the Edinburgh Festival.

Great interest has been aroused locally by the forthcoming showing of this film

during a period when Edinburgh will be the cultural and intellectual centre of Europe. Thus it is expected that leading personalities of the stage, music and the arts will be present; and for this reason the function is being put on to fit into Edinburgh's crowded programme during that week. The screening will take place on September 2nd at the Caley Cinema, which the directors have kindly offered free for the occasion.

"Faithful City" has now been booked in a large number of cities throughout the country, and promises to be a great financial success, besides acting as a most effective medium of enlightenment about the new State.

SOUTHEND'S MIDNIGHT MATINEE

More than 1,000 people were present at the Midnight Matinee of "Faithful City" arranged by Southend and District J.N.F. Commission with the support of the local J.P.A. Committee at the Strand Cinema earlier this month. The film was exceedingly well received and the function proved a great social occasion.

The chairman of the evening was Mr. Freedman, local J.N.F. leader; while the performance owed a great deal to Mr. H. I. Hitman, in charge of organisation, to Mr. I. Angel, the chairman of the Functions Committee, and to the many ladies who gave their valuable help. Mr. L. Carr is to be thanked for offering the use of the Strand Cinema and altogether the community may be proud of the co-ordinated work which realised some £700.

NEW LEGACY FOR J.N.F.

A substantial bequest was recently made to the J.N.F., in the will of Rabbi Maurice M. Mazure of Greenville, South Carolina. He left fifty thousand dollars for the redemption of two nachlot, in memory of his parents and of his brother, whose names will in this way be eternally linked with the soil of Israel.

A native of Lithuania, Rabbi Mazure was Minister at Temple Israel, Greenville, S.C., during the last fifteen years of his life, and was well-known and respected among all sects.

Other people in many walks of life, both orthodox and non-observant, have chosen to make bequests to the J.N.F., as a means of showing their solidarity with their people.

Great tracts of land have been redeemed as a result of the generosity and faith of these people. There was Isaac Ochberg, a South African Jew, who left over £100,000 to the J.N.F.

There have been other cases where people have thus inscribed their names for ever on the soil of Israel, such as Isidore Michaelson, who made his fortune in South Africa and died in South Wales. Though remote from Judaism, he felt the eternal tie of the Jewish people with their land and willed, that after the death of his wife, the residue of his estate should be made over to the J.N.F.

A little over a year ago, Mr. Joffe Marks passed away in Johannesburg at the age of 92. Among numerous charitable bequests, Mr. Marks left over £180,000 to the J.N.F., its largest bequest.

Our readers will recall the current bequest-donation of Mr. Percy Newman of Birmingham. The capital amounted to £50,000.

Re: Estate of Maurice Maxwell Mazure, Deceased		No. 26
GREENVILLE, S.C.		March 31, 1953
PAY TO THE ORDER OF	Jewish National Fund (Keren Kayemeth Le Israel) Inc. (N. Y.)	\$50,000.00
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ESTATE OF MAURICE M. MAZURE		
By <i>M. J. Joffe Marks</i> Executor.		
FIRST NATIONAL BANK, GREENVILLE, S.C.		

Cheque for the Mazure Bequest.

JPA - JNF NEWS

NOW FOR THE HILL AREAS

By Dr. A. Granott

In the past few months, I had the opportunity of visiting many communities in far-flung places of the world. Wherever I went, I found the idea of the Jewish National Fund deeply anchored in the activities of the community. The traditions of the Fund have, indeed, become part and parcel of Jewish life. The immense store of good-will for Israel seeks for a constructive outlet, and this constructive outlet is provided by the J.N.F. which links the Diaspora and Zion and thus re-emphasises the oneness of our people.

The new year 5714 ushers in an important era in the life of Israel: for, the ingathering of the exiles must be followed by consolidating the economy, developing the country's resources and expanding its agriculture.

Within this framework, the Keren Kayemeth's role is ever-increasing: if Israel is to flourish and to prosper, its

TREES IN ERETZ ISRAEL

Liverpool

18 trees by the Officers and Committee of the Liverpool Hebrew Philanthropic Society in the name of Harry Gershon for his good and valuable services rendered as Hon. Secretary to that Society. July.

18 trees in the names of Adele Karp and David Carr on the occasion of their Engagement by their parents. 21st June.

Manchester

15 trees in the name of Naomi Lebor by the Pioneer Women of Great Britain Manchester Groups, on her departure for Israel and in appreciation of her being the moving spirit of their Organisation. 5th July.

12 trees in the names of Victor Goldstone and Margot Fox on the occasion of their Marriage by their parents Mr. and Mrs. H. Goldstone. 18th August.

Middlesbrough

15 trees in the names of Mr. and Mrs. Goldberg on the occasion of their Silver Wedding in appreciation of services to the Zionist Cause by the Middlesbrough & Stockton Ladies' Zionist Society. June

Sheffield

15 trees in the name of Alison Victoria Miller on the occasion of her Birth by her parents, Mr. and Mrs. B. Miller. 3rd May.

Southport

18 trees by the Southport J.P.A. Committee in the name of Miss Ruth Huglin on the occasion of her Marriage to Mr. Alan Becker for the good services rendered by her father, Mr. B. Huglin, to the J.P.A. in Southport. 15th April.

soil, which has been in the grip of the wilderness for centuries and is still wrought with neglect, must be restored to feed and support the people. This great revival of the ancient land will have far-reaching effects on the future of Israel.

Against Infiltration: Once again attention will be focussed on the vast and desolate hill areas through which a large part of Israel's elongated frontiers run. These mountain territories not only constitute a valuable reserve for agriculture, especially vegetable and fruit growing, but they are also vital from the security viewpoint. Only farming communities deeply attached to the soil will provide adequate permanent defence against the ever-present problem of infiltration. During the coming year, the Jewish National Fund will prepare the soil for the settlement of many more families in those hill regions.

An important step in settling the hill lands is the conversion of the work villages into fully-fledged farming communities and the establishment of new villages as undertaken by the Fund in conjunction with the Jewish Agency.

Soil Creation: The "creating" of new soil in the mountains is only one facet of the Fund's reclamation programme. A project which has captured the imagination of the Jewish people everywhere is the drainage of the Huleh Basin, now entering its second phase. During the past two years, the Jordan River, south of Lake Huleh, has been widened and deepened. Now, operations have shifted into the very centre of the swamps north of the Lake where two dredgers will excavate a series of canals. The waters of the sources of the Jordan will then be diverted into two main channels in one of the most daring engineering feats ever to be executed in the Middle East.

This project calls not only for utmost ingenuity but also for large funds. However, the final outcome, namely the agricultural and industrial yield of the Huleh region, will quickly repay the investments.

Afforestation, though to some extent part of soil improvement activities, has always had a special place in the affection of our people. The greatest of our present afforestation projects is the "Martyrs' Forest" in the Hills of Judea, where six million trees are being planted. Now, ten years after the great catastrophe, the green and everlasting me-

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London

Mr. and Mrs. S. Steinhart on the occasion of the conferment of the honour of Chatan Bereshit on Mr. Steinhart by the Finchley Synagogue. 12th October, 1952. Simchat Torah 5713.

★

Mr. and Mrs. P. Wolfson on the occasion of the conferment of the honour of Chatan Torah on Mr. Wolfson by the Finchley Synagogue. 12th October, 1952. Simchat Torah 5713.

★

Dublin

Mr. and Mrs. M. Green on the occasion of the Barmitzvah of their son, Edwin by the Executive and Members of the Dublin Jewish National Fund Committee and Friends. 8th November, 1952.

★

Liverpool

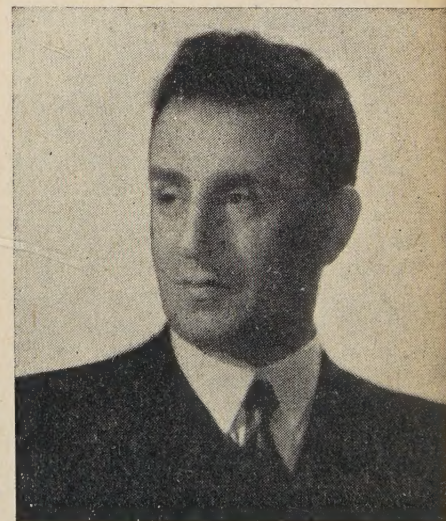
Dennis Ross on the occasion of his Barmitzvah by his parents Mr. and Mrs. Max Ross. 25th July.

morial must be completed, a reminder of our stark past and an expression of our faith in Israel's future.

Shelter-Belts: The coming year will further see the intensification of J.N.F. tree plantings in the Negev where trees serve as shelter-belts, protecting fields and farms, man and beast from the merciless sand storms and the encroaching desert. Special attention will be paid to guarding the roads in the Negev against wandering sand-dunes through the planting of avenues of trees, keeping open the arteries of communication. This entire programme will have to be tackled with audacity and vision.

The paramount and varied tasks of the Jewish National Fund can be accom-

(Continued page 23 foot col. 1)



Dr. A. Granott.

JPA-JNF NEWS

Up and Down the Country

DERBY

A gathering of the Derby community recently welcomed Mr. Woolf Perry, assistant hon. secretary of the Zionist Federation. The function, which took place under the chairmanship of Mr. V. Fraser at the Communal Hall, was to launch the local J.P.A. campaign. With this in mind, Mr. Perry showed how important it was for every community to continue aiding Israel and to aid beside the Jewish State in its effort to integrate 700,000 new immigrants, as well as to develop economical resources and maintain security by a large army. Mr. Fraser conducted the appeal, and he assured the visitor that Derby would not break its pledge to raise £750 this year as part of the national effort.

Moving a vote of thanks, Mr. Hyman Levy, president of the community, expressed gratification at the presence of so distinguished a representative of the younger generation of the Anglo-Jewish community. This sentiment was supported by Mr. Maurice Harris.

J.N.F. NEW YEAR CARDS

This year the J.N.F. has produced its own New Year cards which supporters may wish to send out to their friends and relatives instead of the usual commercial card of conventional design.

The J.N.F. card is attractively printed in two colours, carries with it the atmosphere of Israel and is large enough to include plenty of space for messages.

By sending such a card you will not only be effectively expressing your good wishes for the New Year, you will also be reminding your friends and acquaintances of the part played by the J.N.F. in helping to make the New Year a truly prosperous one for the people of Israel.

The cards are available at J.N.F. Headquarters, London, 65 Southampton Row, W.C.1, at 6/- per dozen inclusive of envelopes, or your local Commissions and regional offices. Remember, all J.N.F. cards sold help to swell the funds.

HILL AREAS from page 22

Published only with the help of the whole of Jewry. In all corners of the Jewish world, communities must rise in support of our great objects and lofty ideals. May the coming year go down in the annals of our people as one of prosperity and success, may our call be heeded and our mission brought to fruition.

GLASGOW

Glasgow's Blue & White committee has now resumed activities after the holidays and plans are being drawn up for another of its celebrated week-end parties, to be held at Dunblane Hydro on October 23rd. Guests from the south who came on past occasions will no doubt be anxious to joint the happy group again at Dunblane when this part of the country is at its loveliest and offers many attractions, including Sunday golf at Gleneagles. Accommodation is strictly limited so early reservation is advised.

Among other functions planned by the Blue & White committee are a cabaret show on December 24th, an amateur boxing tournament in December and its now popular annual smoker on February 24th.

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FORTHCOMING EVENTS

Sunday, 4th October

HELP FOR ISRAEL COMMITTEE.

Dance, Wembley Town Hall. Tickets 6/- each, obtainable from Miss J. Gee, 12 Holmfild Avenue, N.W.4 (HEN. 9490).

Tuesday, 6th October

EALING J.N.F. COMMISSION. Grand Boxing Tournament, Wembley Town Hall. Ticket prices: 2 gns., £1.10.0, 1 gn., 10/6, obtainable from: Mr. J. Shestopal, 47 Gunnersbury Avenue, W.5—BIS. 5874; Mr. M. Baderman—SHE. 3482; Mr. S. Landau—GER. 1844.

Sunday, 18th October

AVIV SOCIETY. Autumn Ball, Washington Hotel, Curzon Street, W.1. Tickets 37/6 (inc. Buffet), obtainable from Mr. B. Harrison, 65 Southampton Row, W.C.1 (MUS. 6111).

Tuesday, 20th October

EALING J.N.F. COMMISSION. Grand Boxing Tournament, Wembley Town Hall. Tickets obtainable from Mr. J. Shestopal, 47 Gunnersbury Ave., W.5. BIS. 5874 and Mr. A. Blake, MUS. 6111. Prices. £2 2s., £1 10s., £1 1s., 10s. 6d., 7s. 6d.

Tuesday, 20th October

SOUTH-WEST LONDON BOXING Committee. Top-line Boxing Tournament (in aid of the J.N.F. Charitable Trust). Streatham Ice Rink, S.W.16. Tickets prices 3 guineas to 7s. 6d. All inquiries to Mr. S. Bloom, 65 Southampton Row, W.C.1. Tel.: MUS 6111.

Saturday, 31st October

PARAMOUNT AID SOCIETY Sixth Annual Balfour Ball, Dorchester Hotel, Park Lane, W.1. 7.30 p.m.—1.30 a.m. Van Straten and his Orchestra. Tickets (including dinner) 3½ guineas, available from Mr. S. Bloom, 65 Southampton Row, W.C.1. Tel.: MUS. 6111.

This week's best boxes

	£	s.	d.		
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Mr. E. Mayer, 13 Rowen Walk	...	3	3 0	Mr. Berry, 18 North Gate	2 1 0
Mr. S. Cohen, 27 Highbury Place	...	2	10 0	Mrs. Kalman Berman, Clare Court, Shoot-up-Hill	2 0 0
Mr. I. Gottlieb, 99 Brim Walk	...	2	1 10	Mrs. T. Kaine, 25 Vernon Court	2 0 0
Mr. S. Mallack, 13 Greenhalgh Walk	...	2	0 0	Mrs. Davis, 18 Gloucester Gardens	2 0 0
East				Mr. M. Schaechter, 3 Grove Hall Court	2 0 0
Mr. & Mrs D. A. Witcoop, Swedenberg Sq.	...	3	9 9	South-West	
Mrs. Samuels, 188 Langdale Mansions	...	3	6 0	Mr. M. Kon, 138 Nell Gwyn House	7 5 11
Mr. A. Glick, 12 Tyne Street	...	2	13 6	Eastcote	
Mrs. Lester, 14 Philson Mansions	...	2	12 4	Miss N. Morgenstein, 39 Sunningdale Ave.	3 10 0
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Mrs. Stiffelman, 14 Hunton Street	...	2	5 0	Mr. Tarlo, 24 The Ridgeway	3 0 0
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Mr. O. Deutsch, 84 Drayton Bridge Road	...	2	2 9	Mrs. Dymnod, Cape House, Harrow Road	2 0 0
Mr. H. Diamond, 77 Wellesley Court	...	2	2 0	BRISTOL	
Mr. Lolliner, 87 Dean Street	...	2	0 0	Mr. Levy, Deepholm, Clifton Park, 8	2 13 0
Mr. L. Rose, 12a Kensington Hall Gdns.	...	2	2 0	LEEDS	
Mr. E. Winner, 39 Oakwood-Court	...	2	0 0	Rabbi Z. Hodess, 62 Mexborough Street, 7	4 17 3
North-West				Dr. I. H. Feldman, 335 Chapeltown Rd, 7	2 12 6
Mr. S. Morris, 51 Avenue Close	...	2	5 6	Mr. A. Caplan, 122 North Street, 7	2 12 0
Mr. H. Fishman, 43 Beaufort Park	...	2	5 0	Mr. R. H. Olsburgh, 3 Falkland Rise, 7	2 12 0
Mr. H. Appleton, 152 Hendon Way	...	2	2 0	Mr. H. Goodman, 69 King Lane, 7	2 12 0
Mrs. J. Goldberg, 7 Fairfax Road	...	2	2 0	Mr. Burton, 7 Park Villas, 8	2 12 0
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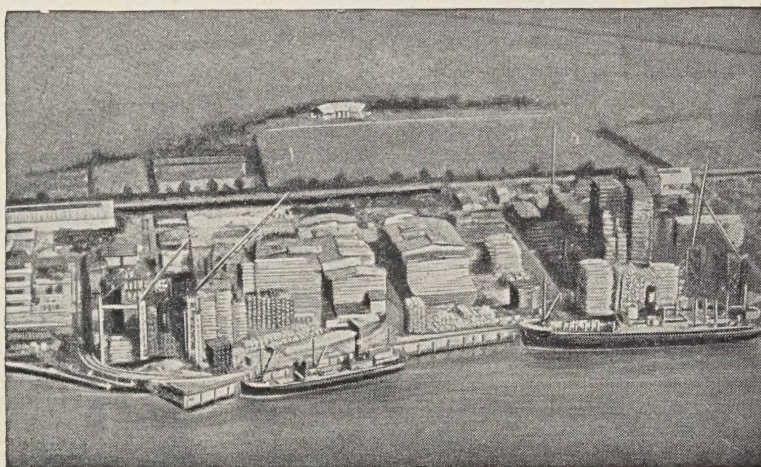
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